

There begynnethe a lytyll treatyse whiche
is called the .xii. profytes of trybulacyon.





Dere begynneth a lityl shorte treatyse felleth
 he w there were .viij. maysters assembled to
 gyder eueytheone asked other what thyng they
 myghte beste speke of that myght plesse god and we
 re moost profytable to the people And all they were
 accorded to speke of trybulacion.

The fyrst mayster sayd yf ony thyng
 had be better to man iu yge in this
 worlde than tribulacion god wolde
 haue geue it to his sone but for he sa
 we well ther was no thyng better tha
 it therfore he gafe to hym and made
 hym to suffre mooste tribulacyon in this wreched
 worlde moze than diide euer om mayoz euer shall.

The seconde mayster sayde that yf there were
 ony man in this worlde that myghte be wythoute
 spotte of synne as our lord Ihu Cryste was. And
 myght lyue xxx yeres and it were possible wythout
 mete or drynke And also were so deuoute in pra
 yers that he myght speke wy h Angels in the ayer
 as dyde mari Awdelyne yet myght he not deser
 ue in that lyfe so grete mede as a man deserueth in
 suffrynge a lityll trybulacyon.

The thyrde mayster sayde that yf it soo were y
 the moder of god & al the halow: s of he uen prayed
 all for one man yet sholde they not gete hym somo
 che mede ne so grete as he sholde gete hymselfe by
 mekenesse in suffrynge a lityll tribulacion. **T**he
 fouzthe mayster sayde we worship the crosse forouz

lorde Jhu crist hyng there vpon bodely but J sepe
were shulde rather and by more ryghte and reson
haue in mynde the tribulacyon that he suffred there
vpon for oure gultis and oure trespase. ¶ The fift
mayster seyde J had leuer be of myght & strenght
& of power suffre the leest payne of tribulacyon that
oure lorde Jhu cryste suffred here in erthe wyth me
kenes in herte than the mede or the reward 2 of alle
worldly goodes for as saynt petir seyth that none
is worthy to haue tribulacyon withoute erreure.
¶ For tribulacyon quen chyth syne. And it lerneth
a man to knowe þ priuytees of god And tribulacy
on maketh a man to know hys self & his euen crist &
multiplieth vertues in a man & bourgyth him and
clensyth hym ryght as fyre dooth golde. And what
man that mekely in herte sufferith tribulacyon god
is wythin him & beryth that heuy charge wyth hym
of trybulacyon and tribulacyon byeth a ven tyme þ
was losse & holdeth a man in that the waye of ryght
wylnes. And of all ycslys that god yeueth vnto
man tribulacyon is the moost wot hy yeste also it is
Tresoure to the whyche noo man maye make com
pazoun and tribulation Joyueth a mannys soule
vnto god.

¶ Now asketh the syxte Maister why we suffre
trybulacyon wyth soo euyl wyl And it is answerd
and sayde for thre thynges.

¶ The fyrste is for wee haue lytylle loue to oure
lorde Jhesu Cryste

¶ The seconde is for we thynke lytyll of the gret

mede that god will geue vs therfore. For of the grete
mede and prouffyte that comyth therof
The iiii is that we thynke fulle lytill or noughte of
the bytter peynes and the grete passyon that oure
lorde Ihesu cryste sufferid for vs in redemcion of
oure synnes and to brynge vs to his blyss that ne
uer shall haue ende anye

S I sciret homo quantum ei infirmitas utilis
fuisse nunquam sine infirmitate vivere vo
luisse. Quare. Quia infirmitas corporis est ani
me sanitas. Quia appellaris considerans ait Cum
infirmor tunc forcior sum et potens. Quomodo
Quia Infirmitas corporis extincio est libidinis
destruccio vanitatis effugacio curiositatis ad nichil
lacio mundi et inanis glorie euacuacio. Superbie
exterminacio Inuidie expulsio. Adquisicio gracie
virtutis diuine Domino dicente ad apostolum
paulum Suficit tibi paulo gracia mea Nam vi
us in Infirmitate perticitur Quod dictum bene inte
ligens ap' usex maximo cordis sui gaudio dixit Li
benter in Infirmitatibus meis gloriabor. Valde
ergo consideranda est Infirmitas que in nobis pec
caorum flammam exstinguit et Ihesu cristi adqui
rit Infirmitas in nobis culpam purgat and coro
nam nobis preparat Infirmitas quam amabilis
es et nobis utilis Nunquam sine te ambulem nu
quam sine te sedeam nunquam sine te in hac vita
fugiente viuam. Quare Infirmitas corporis est
purgacio and anime sanctificacio Infirmitas co

poris est nobis euidentis diuini amoris iudicium/
et castigationis sue signum / ipso domo testan te/
qui ait / Quos amo flagello et castigo. Certe si beli/
mus ab eo amari debemus ab eo desiderare flagel
lari. ¶ Quia si ab eo non fuerimus flagellati non/
poterimus ab eo recipi. ¶ Scriptura teste que ait/
flagellat omnem filium quem recipit Constat et/
go quod illum quem non flagellat non recipit vn/
de de illis quos hic non flagellat / dicit per prophe/
tam. Dimisi eos secundum desideria cordis eorum
Rescessarum est ergo nobis flagellum domini qui
a si ab eo flagellamur absq; dubio ab eo recipiemur
Pacienter est ergo tolleranda infirmitas corporis
que est preparacio salutis Igitur cum graciaram/
actione est suscipienda cum cordis leticia est tolle/
randa Infirmitas enim corporis generat odium/
mundi et parit amorem dei. Cogit nos vitam pre
sentem tanquam erumpuolam peregrinationem
et exilium odio habere & vitam habere eternam desi
derant concupiscere Sed homines miseri & mudo
dediti si iam semper in hac vita viuere potuissent /
numquam vitam alteram habere voluissent Fuz
valde est dolendum & flendo picendum quod non/
nulli statum cu deo flagellantur eius saluiferum
flagellum ab eis auferre nituntur Hox vasa vitre
& querunt vitram consulunt vtrum moxi an viue
re debeant Huiusmodi tales & huiusmodi per illum pe
ccatum regem Ocoliam / designantur qui in libro
regum quarto cum egrotasse milit nuncios dicen
ce. Ite consilice Bilzebub deum archaron vtrum

moriar an viuam quibus nuncius Helias propheta
 domino iubete occurrens ait Dicite domino deo ve
 stro Nunquid deus non est in Israel quia misisti ad
 deum Achazon vt consuleres eum Propterea hec
 dicit dominus Delecto tuo non conlurges sed mo
 rieris & ita factum est iuxta verbum domini ¶ Si
 nummodo morte pessima morientur qui suum Ac
 chazon qui vrinam interpretatur et flagellum do
 mini se expellere conantur & ita dei ordinatione re
 sistunt quando eius salubre flagellum sustinere re
 nuunt Felicientes cecī & insipientes quod de⁹ elec
 tos suos hic flagellat vt eos prubet et purget mun
 det et sanctificet vt postmodum eos coronet & glo
 rificet qui est super omnia deus benedictus i secula.
 ¶ Aue & gaude maria mat dei regina seli domina
 mundi Imperatrix inferni. ¶ Prologus
 ¶ Here leweth a prologe ppon the xii. prouffites or
 auauntages of tribulations.

2 **O** A nobis domine auxiliū de tribulatione &c
 ¶ Lorne god graunte vs helpe of trybula
 cion ¶ To the soule that arte distroubled and temp
 ted ¶ To the is purposed the thou shuldest lerne whe
 rof tribulation seruen & not oonly that thou shul
 dest suffice thein patiently & gladly and comforte
 the inwardly of that thou arte discomforted ¶ For
 seneca sayth ¶ Non est ita magna consolacio sicut
 illa q̄ ex desolatiōe extrahitur ¶ Here is none so grette
 chort as is þ̄ is drawē out of discōforte which cō
 fort may noma haue but he know fyrst þ̄ frute of tri

bulacion & is to sepe But he know how god sendith
tribulacions and ordeyneth hem to the prouffite of
the sufferers But yf soo be that rebellis of frowarde
nesse wythstonde the ordenaunce of god Therefore
they that knowe herde sawtes on that oo partye
and the prouffites of tribulacyon on that other par
tie asken to be holpe in tribulacion and not tribula
cyon to be putte awaye from hem for if they askyn
putting awaye therof they askyn apens hemselfe
As seynt poule dide whiche asked thries the prync
kyng of his flesshe to be done awaye To whom god
answerd thus ii ad Corinthios xii Sufficit tibi gra
cia mea ¶ My grace suffyeth to the Many prou
ffites there ben of tribulacyon

But of. xii. ¶ I purpoos to speke in speciall in whiche
who soo will wyth good diligence rede or here hem
maye lyghtly by goodis grace sauour hem ¶ For
righte as meteeuyl chewed is euyl to desyre righte
soo neceygently techung of holi write rede. or harde
prouffite thiltil or noght e.

¶ De prima utilitate tribulacionis Ca: i.

The firste prouffite of tribulacionis vndersto
de that is a trewe socoure or helpe sente fro
god to deliuer the soule fro the hand of his
enemys whiche enemies ben thise Prue suggesti
ons of the fende that world that cruell enemye sal
le Joyes & rycheles of þ world that disceyuable e
nemye vncleue lustis of the flesshe that homly en
mye

These enemies slayne the soule in so moche the murtherously that they deceyuen it wyth fals fayned frendshyppe soo preuely. The whiche ben figured by Joab ii. regum .xx. ¶ That feyned hym frende to Amase holdynge hym by the chynne as he wolde haue kyssed hym and so wyth his swerde in that other honde preuely slewe hym.

¶ Upon this seyth saynt gregorye yf ony fortune is to be dredde moche more is to be dredde prosperyte than aduersyte as sheweth openly

¶ And not well that god ordeyneth all thynges in tribulacion to the delyueraunce of his seruaunt as he behotyth by the profete dauid saynge thus.

¶ Cum ipso sum in tribulatione eripiam eum et glorificabo eum

¶ I am wyth hym in tribulacion I shall delyuer hym of tribulacion and I shall gloryfye hym for tribulacion. ¶ For as moche thenne as god is wyth vs in tribulacion we sholde suffre it patiently and gladly for the more that tribulacion greuyth the. the more nerer god nygheth to the as the prophete sayth.

¶ Iuxta est dominus his qui tribulatio sunt corde et humiles spiritu saluabit

¶ Our lord god is faste bi to theym that ben in tribulacion of herte and he shall saue theym that ben meke of spyrte ¶ Therefore if the payne of tribulacion maketh the heuy & greuth the. The myght & the mercy of god thy sauour that is wyth the in tribulacion shulde inwardly comforte the.

¶ But now perauenture thou myghteste answer

con I fele well But swetnesse of his felishyp in try-
 bulatyon feele I none for yf he shewed to the pre-
 sente swetnesse of his myrthe as he dooth the byt-
 terness of trybulatyon thou shouldest suffre it. ¶ Also
 peraventure þe wolde saye that afore tribulacyon þe
 feleste moze swetnesse in god than thou didest whan
 thou were in trybulacion Hereto may be answered
 that the frendshyp of god in trybulacion is vnder-
 stonde in two maners. fyrst ryght as trybulatyon
 encreaseth soo god multiplieth grace & vertu as the
 appostle sayth. in cor. .x:

¶ *Fidelis est enim deus qui non pacietur vos tē-
 ptati supra in quod potestis sed faciet etiam cum tē-
 ptatione proueniam ut possitis sustinere.* ¶ God is
 full trewe that behotyth to defende his seruauntes
 in trybulacion whiche shal not suffre you to be tem-
 ted moze than ye may suffre but also moze ouer he
 shall make purgypaunce in trybulacion that ye may
 suffre it that is to saye he shall geue grace & vertue
 for to suffre trybulacion patiently and gladly Exa-
 ple as lordes sende socoure and helpe to comforte
 theyr seruauntes þe ben in castelles byleged of their
 enemyes.

¶ Ryght so our lord god sendeth comforte of gra-
 ce to soules that ben byleged wyth temptacions of
 trybulacion. ¶ The seconde manere of feylshyp
 of god in tribulacion as the Appostle seyth prima.
 cor. ii.

¶ *Sicut habūdāt passiōes Christi i vobis Ita habū-
 dat cōsolatio vstra As þe passiōs of cryste increasē in vs*

so encreaslyth our cōfort cristys passions encreasyn i
vs whan they ben sente from hym mekely and paci:
entli suffre hem as gooddys seruauntys & not as:
mensleers & theses whiche haue deseruyd that they
suffre & vnderstonde well that comfote of grace in
tribulacionis is not alway peuen to be felte of hym
that is in trybulacōn ¶ And that is for he shuld pre
ue hymselfe he shulde drede god & truste in hym to
be deliuerd / And we rede in þ boke of holy faders
of seynt antony how he after many spirytuel temitacy
ons was trobled offendis bodi lyche betyn and wo
ūded all his body Soo that whan his seruaunte ca
me to vlyte hym lyenge as dede ¶ And soo he to
ke hym vppre and bare hym in to the nexte towne
where he was watchyd tulle aboute myddre nyghte
/ And thes by the wyll of god he releued & bare
his seruaunte pryuely alle other slepyng bere hym a
pey and so he dide And whan he was brouzte aye
thyder soo feble that he myghte not stonde but litty
nge vpon he seyde thus where be yeeuyl spirytys wy
ked sendys / Loo I am here by the myght of god
redy to wythstonde al your malyce And after thysle
and many other wonderfyll temptacions oure loz
appered to hym in a wonderfulle lyghte and com
fortable To whome holy saynt Antony sayde.
Ala lord Ihesu Cryste where haste thou ben soo
longe from me in trybulacyon
And oure Lorde answered and sayde here wyth
the beholdyng thy syghtyngge redy to rewarde the
(after

thy victory as I am wonte to doo for my chosen
chylde. For wyte thou well that comforte oweth
not to come tyll that a place be arayed therto by
trybulacyon. Also we rede of Sare h doughter of
Babuel. Thobie.iii.

C Hoc autem acertum habet omnis qui
colit te quia vita eius si in temptacione fuerit coro
nabitur. Si autem in tribulacione fuerit liberabitur
Et si correpcione fuerit ad misericordiam tuam per
uenire licebit Non enim delectaris in pdicionibus
nostris quia post tempestatem tranquillum facis &
post lacrimaciones & fletum exultacionem infundis
Eueri man that worshippeth the god hath this
forcert eyne that yf his lyfe be here in temtacione he
shall be crowned And yf he be in tribulacion he shall
be delyuerd And yf he be in chastysinge It shall be
leefull to come to thy mercy / Thou delyghtes not
in onre perillhinges For after tempestys thou ma/
kest tranquillyte And after teeris & wepynges h
sendeste gladnesse as the prophete seythe

Secundum multitudinem dolorum meorum co
solaciones tue letificauerunt animam meam.

After the multitude of my sorowes in my herte
thy comfortes haue glad my soule His conforte of
one houre ouerpassyth the sorowes of trybulacion
of many yeres For god that cometh for to helpe and
comforte after tribulacion shall abide wyth the gla
dyng the soule And perauenture if thou playnest
the that thoue tarpest ouer longe abidinge his com
forte as louers be wonte to playue Herto answe

rith a grete clerke caliodorus.

Epla belonitas dei desideran ti et amanti tar/
ditas videtur ¶ The swpftnesse of god to a disir
yng and a louyng soule semeth longe tarpeng ¶ Or
thus a thyng that is moche couepected semeth grete
tarpeng to a louyng soule thenne of thile toforleyde
maye be concluded that a soule discomforted in try
bulacōn oweth not to holde hymselfe ouercome of
his enemyes but rather delynerd ¶ Sythe thenne þ
this is sothe that tribulacyons delyuer vs from ou
re enemyes though it soo be that they be somtyme
heuy and chargeable yet neuerthelesse thei shulde
be suffird patiently and gladly wythoute grutchyng
for if we grutche ayei tribulacyons thenne we stri
ue ayei our helpers and we helpe oure enemyes And
for we be not strong of oure selfe to delyuer vs from
oure enemyes praye wee to god mekely seynge
wyth the prophete

Da nobis domine auxilium de tribulacione ¶ Loz
de god graunte vs helpe of tribulacyon

De secunda utilitate tri bulacionis

The seconde prouffite of tribulacōn is that it
stoppith the malyce of the fende for he is
aferde to tempte the soule that is in tribula
cōn for he dredith hym to be ouercome or els refu
sid and that is figured by the frendis of Job whe
re it leyde Job. iii.

Nemo loquebatur ei verbum videbant enim dolo
rem eius vchementem ¶ So man spake to hym a bo

de they sawe his sorowe was soo grete Thyle feyn-
ed frendys of Job betok in wycked fendys that ve-
renor trauayne soules whyche dare not come nyg
he a soule that is in tribulacyon ne pteme it beyn ge
distroubled/ And not oonly tribulacyon stoppeth
the malyce of the fende but also there thorough the
comofret of angels and of sayntes as we rede of
holy faders mauny one of whiche one cometh to my
de Abbotte sploy after moke suffering of certayn tri-
bulacyons and disselis A litill to forþ soule shulde
parte from the body he sayde bretheren beglade soo
holy anton cometh to vs and soone after he sayde
loo here comen the worshipfull compaigne of prop-
hetys And the thirddde tyme he sayde Now comen
that holy apostles and as it semed hem that stode a
bout he spake wyth hem and thenne they prayed
hym that he shulde telle hem wyth whom he spake
and he answerd and sayde wyth holy Augles that
came to take my soule And I prayed hem abide a
while that I shulde suffre moze penaunce And they
se wordes seyde the spirite passid wyth grete lyghte
All they selynge a wonderfull swete sauour Noot
well that there is noo peryll in tribulacion of temp-
tacions soo that thou answerd not to hem by delecta-
cyon or consentynge as the speche of an openly cur-
syd man noyeth notte but yf thou answerd hym
That is fygured in holy wrytte Where it is leyde/
I sape xxxvi ¶ Mandauerat enim rex Ezechas ne
populus responderet blasphemus raplacis ¶ Eyn
Ezechie commaundid that the peple shulde not

answere to the blassemy's of that tyraunt Bapla-
cis By Baplacis is vnderstonde the fende And by
his blasphemyes ben vnderstonde temptacyons of
wycked thoughtes the whyche noyen not but yf þ
wylfully assente to hym / And yf thou fele the feble
by freelte of thy flesshe / pray thou god besely in tryb-
ulacyon / that he stope the malycyous temptacion
of the fende / as the prophete sayth Lorde god gran-
te vs helpe of trybulacyon.

¶ De tercia vrylytate trybulacionis

The thyrde prouffyte of trybulacyon is that
it pourgeth the soule But it is to wyte that
there is v manere of pourgynges oure is pt
urgynges of mannis bodye for corruption of wyco-
ked humours and that is on two maners .One is /
by medicinable drynkynge / Another is by craft /
blode letynge / The seconde pourgyng is metallly
as golde by the fyre and Iren by the fyle / The thir-
de pourgyng is of trees / as of vynes of vnfrute /
full braunches / The fourthe purgyng is of corn ad-
betyng or thresshyng wyth a flayle / The fyfth pour-
gyng is of grapes and that is by a pressoure / Wh-
thus many many maner god dothe pouрге the sou-
le by trybulacion for as the body is pourged bi me-
dycynable drynkes of euyll humours / Byght so the
soule made cleene by trybulacion sente by our soue-
reyn leche our lorde god of veyne affectyous and
euyll maners for saynt Gregorpe sayth.

¶ Mali humores sunt mali mores

¶ Euyll humours ben euyll maners.

Drynke this medycyne of trybulacyon sente to the
 ho god for he is a wyle leche and knowyth all thy
 preuy synelle and how moche thou mayste sufre
 and how moche thou nedeite. for he sendeth the no
 thyng but that is prouffitable to the. And he that
 hath tasted and allayed and dranke it afore the not
 for hymselfe but for thy purgynge he suffred þe pas
 syon of deth. Wherof he layde to the apostles John
 and James. **M. rr.** **P**otestis bibere calicē
 quem ego bibiurus sum. **H**ay ye drynke the pas
 syon that I shall drynke. **C**henne sythen this wy
 le leche hath dronken this medicine for thy loue.
Drynke thou therof wythouten drede for it is hol
 lom. **T**his drynke thrysteth the profete dauid whā
 he layde. **C**alitem salutaris accipiam et nomen
 domini inuocabo. **I** shall take the holson passyon
 of trybulacyon. And yf thou thynke it better clepe
 thy lord god into thy helpe as he layde. **C**o
 nis domine &c. **L**orde god graunte vs helpe of try
 bulacyon. And as a purgacyon I hulde be relceyued
 hastily wythoute ony more tasyng or longe tary
 eng so shulde trybulacyon be accedree wylfully w
 oute argumentis of disputyng or rebellyon of gnat
 chynge. But now be well ware for somtyme as the
 proufite of the medycyne is lettyd and werkyth the
 contrary to corrupcion. Not for the defeaute of þe me
 dycyne but for the euill disposycyon of hym that re
 ceynyth it. So in the same wyle the prouffite of tri
 bulatyon is lettyd of purgacyon a doth þe contrarpe
 for it

is begynnyng of payne after whiche folowith euer
 lastyng dampnacyon. As we rede of kynge Pharaon
 kynge of egypte for the more that he was blited by
 tribulacyon the more his rebellynge herte encreased
 in to his dampnacyon. The seconde purgacyon of ma
 nys body for euyl humours is by crash blode letyn
 ge & þ is on two maners as by openyng of þ beine
 or els by boyrng or betulyng. Opening of þ beyne
 is appropriad to confessyon & boyrng or betulyng to
 tribulacyon. And note wel þ ryste as foule blode
 corruptith þ body so synne whiche is callid in holy wz
 itte blode defouleth þ soule. The beyne by þ whiche
 this blode or synne is boyded oute is the mowthe
 as it is seid ps. x. *Vena vite os iusti qz iust⁹ i prin
 cipio accusator eius*. ¶ The mowthe of a ryst full
 man is a beyne of lyfe.

For
 the rightfulle man in the begynnyng blameth
 hymselfe that is to seye by confessyon and also note
 that as a man owyth by this beyne to boyde oute
 wycked blode to pourgyng of hys body and kepe
 the goode blode to his norissyngte righte soo in
 confessyon he oweth by his mowthe to shewe all his
 synnes and wythholde & kepe preuy all his goode
 dedis for fere of lesing for good dedis shewyd in
 confessyon by beyne glorie or auauyng turney from
 vertue vnto vyce for defaute of wyle keepyng. As
 we rede of the pharise that sayde luc. xvii. ¶ *Gra
 cias tibi ago dñe quia non sum sicut & ceteri hoim
 raptores adulteri velut exclamabit publicanus ieu
 no his in sabato decimas de hominū que posidio*

Thorde I thanke þ for I am not lyke as other
men robbers and auouters Also not lyke this pub
licane I faste twyes in the weke I paye tythes of
all that I haue Also heze thou mayste vnderstode
by this pharisee a false feyned & a proude confession
Sed publicanus a longe stans noluit ad celū ocu
los leuare sed percuciebat pectus suū dicēs Deus
propici⁹ esto mī peccatori. But þ publicane stonde
ge aserfe behynde holdyng hymseife vnworthy wol
de not lise by his eyē to heven but he smote his herte
& seyde God haue mercy on me And so this publica
ne peede thens iustified or made right by his very
meke cōfession To this accordeth þ veri prophete
Dauid where he seyth thus **D**ixi cōfitebor aduers
sū mei iusticiā meā dñō & tu remissiū impietate pec
cati mei **I** shall knowleche by meke cōfessyon ar
pens my selfe to my lorde myn vnrightheynes & þ
haste forpeue þ wyckidnes of my synne Boryng or
bētusing accordeth to tribulacōn for as many de
cessis as god sendith to þ in tribulacōn soo many re
medies he ordeyneth for thy purgacōn But not we
lle as it is nedefull afore bētusing þ fellest he to be
hette & chaustyd for thest þ smyrtynge of þ blood **I**
reyn maye be suffrad more esely Soo it is nedefull
for a tribulacōn þ þ herte be heted wyth perfigh lo
ue & charitee & tētacōn of tribulacōn maye be suffr
id þ more paciety & gladly in figure herof the holy
goost came downe to the apostels in lykenes of fyre
By whom they were soo strengthed comforted the
re were gladd and pedy Joyenge for they were

had worthy to suffre tribulacion angre and repress
se for the name of Ihu The whiche afore that tyme
me were so dredefulle that they fledde a waye fro
hym And some forsoke hym as Peter that was pr
ince of the apostles for fere of a woman swore that
he knewe hym not ye whiche astir the comynge of
the holy gooste brade not the cruell tourmentis of
Nero the Emperour But pacyently and gladly sur
sured to be crucified and dede The seconde manere
of materpall purgacyon is of metals as golde by
fyer and Iren by fyle For ryght as the fyer depar
tith golde from other metals and proungth hym
of ruste and filthe and makith it sayre and clene So
tribulacyon departith the soule fro his aduersarie
es And maketh hym to god lowely and acceptable
and therfore it is sayde Sapientee quinto Tan
quam aurum in fornace probauit electos dominus
and quasi holocausta hostie accepit illos et in tem
poris erit respectus eorum Oure lord hathe prouyd
his chosen by tribulacyon as golde is prouyd in the
furneis and he hath acceptid hem as sacrifice of offe
ryng and in tyme of rewarde they shal be beholde
wyth thys fyer of tribulacyon As Job was prouyd
whan he seide Job xiii Probat me deus sicut au
rum quod per ignem transit God prouyth me by
tribulacyon as golde that passith by the fyer and
note well that amonge all metallis golde is mooste
precyouse and lede is leske of price And yet neuer
theles golde is not pourgit wythoute lede for lede
drawyth w hym in þe furneyse the fylthes of þe gold

On the same maner chosen soules the whyche ben
lykened to golde ben pouged by euyl men whyche
ben lykened to lede Wherof Salamon sayth Stul
tus seruit sapienti. ¶ The foole shall serue the wyse
man / Euyl men shall serue to pouge good men by
trybulacyon / ¶ Also as Ire is pouged by the fy
le of ruste and made shynynge and bryght so is the
soule pouged by trybulacyon from vncleennes and
comforted wyth ghoostry lycht and as a knyfe that
is not vlyd abydyng in the shethe drawyth ruste so
the soule wythout exercyse of tribulacyon despyrth
vncleane lust as we rede of dauid u regum u Whay
he was without tribulacyon of weringe wyth his
enmyes felle in to auoutre with the wyfe of brei /
worthy knyghte and aftyr in to homycide or man
ne slaughter ¶ Therefore seith the prophete Je
remie Fertul fuit moab in diez abole scencie lue et
requiem in fecibus suis Moab the whiche is vndre
stonde the lone of my peple was plenteuous by
grace in tyme of his tribulacyon and he hathe resyd
in filthes of synne ¶ Thenne grutche not ayens god
whay he fyleth thy soule to make it sayre and clene
louely and lize ¶ For els maye it neuer come to ha
ue of hym that blessed sighte wherof it sayde M. qu:
into ¶ Beati mundo corde quoniam ipsi deum vi
debunt Blessed bene thei that be clene of herte for
they shall see god ¶ The in maner of purging that ac
cordeth to tribulacyon is of trees as cuttyng of by
nes or boydyng vnfruytfull bryanches Wherof cri
ste seythe Jxx.

Comum palmitem in me non ferentem fructum tollet eum Et omnem qui fert fructum purgabit eum ut fructum plus afferat. ¶ Every vyne braunche that bryngyth forth no frute by me that any a very vyne nyfader that is a tyler shall kytte hym of and caste hym awaye and that braunche fberyth frute he shall purge hym that he may bryng forth moze frute By this vyne may be vnderstoude mannis herte by the humure is vnderstonde affectyon of loue and by vnfrutfull braunche ben vnderstonde flesshy lustes Inordinate loue of creatures carnall affectyon of kynred and worldly rychesse / Whan the humures of a vyne or of a tree is spred about iouer mani ut in braunches it bryngyth forth the lesse frute or els none The nne it longith to a wyle tyler or to a gooode Gardiner to kytte of thyle vnfrutfull braunches that the vyne or the tree maye brynge forth the better frute and the more ¶ Right so almyghty god the whi he is a wyle tyler and a lo uerayne gardiner cuttyth away vncleue lustes of flesh he wyth the knyfe of bodyly syknesse he cuttyth awaye Inordinate loue of creatures wyth the hoke of aduersytee and trybulacyon He cuttyth away carnal affectyon of kynred wyth the swerde of deth ¶ And he cuttythe awaye worldly rychesse wyth his Iren rodde / As brennyng of fyre dreuchyng of water robbynge of theues and suche other On all these maners dooth god chastyse and pourge by trybulacō for he wolde that the loue thine herte shulde abide with hym and brynge forth the plente of spi

rytuell frute in hym / and not abyde ne truste in su
che disceyuable frendshyppe / for saynt Gregorpe
sayth. Qui autem labet inuititur Necesse est ut cum
labente labatur ¶ He that lenyth to a fallynge thyn
ge / nedis þ fallynge he muste fall. ¶ The fourthe. ma
ner of materyall poungynge that accordyth to try
bulacion is of corne / as by betynge or threslynge
wyth a flayle to departe the corne from the chaffe
Wherof saynt Austyn sayeth. Quod flagello gra
mmi quod fornax auro quod luna ferro hec facit tri
bulatio viro iusto. ¶ As the flayle seruyth to corne
as the fyle seruyth to Iren / so serueth trybulacion
to the ryghtfull man. As we rede that the angelle
Raphaell sayde to thoby. hobye. xii. Et quia accep
tus eras deo / Necesse fuit ut tempiacio probaret te
¶ And for thou were acceptable to god it was nede
full that trybulacion shulde preue the / for as betig
of a flayle constreyneth the corne to departe frome
the chaffe so trybulacion constreyneth the herto for
sake the disceyuable loue of the worlde and the fals
le frendshyp of synners / Whiche are vnderstonde
by chaffe. ¶ The prouffyte of this flayle knewe the p
phete whan ye sayde. Ecce ego in flagella patus sum
Lo I am redy to suffre the betynge of tribulacion
and therefore saythe saynte Austyn / Noli cōquere
re de flagello tribulacionis si vis hēre purū granū &
reponi cupis i celo vbi non nisi purū granū repones
tetur ¶ Blayne þ not of þ flayle of trybulacion yf þ
wylte haue clene corn of conspence & yf þ wylte cor
nepte to be putte in þ garner of þ blys of heuen is

to þ which þ mayst not come till þ be clene pourge
But be well ware for as corne þ is greue & moiste &
not rype ne drye d is not departid from the chaffe
with þ betig of þ flayle but rather cleueth ther to
Sooit is for to drede þ hertis þ which are grene
in begynnyng of couerlion & moiste in caruall affec
con þ which haue not assaid þ prouffite of tribula
con ben not departid from the falsse frendship of her
enemyes But rather cleuen to hē as though thei wol
de be confortid by hē for whan god sendith vs visita
cons for to pourge þ soule þ he louyth be it by bodi
ly lykenes or losse of tēporal godes or aduersite of
enemyes or any other tēptacyon of heuynesse And
one the herte rennyth al aboute to seke confort to ha
ue inide on the Why shuldeste not be glad whan he
sendyth to the suche tokens of loue as he toke here
for the for he wolde þ þ shuldest haue mynde of
hym & knowe hym for he is thi frēde & wyl not for
gete þ for as many diuerse tribulacōs as he sēde
th to the soo many londrye messengers þ haste cle
ping & warnyng þ to haue mynde on hym But no
we prauētur þ woldest saye þ suche tribulacōs are
not moost necessary to clepe þ to haue mynde on hym
But rather his gracyo⁹ benefaytes ot prosperitee
for as seynt Austyn seythe Dei bñficia nil aliud
fuit nisi monicōes benedicti ad eū The bñfaytes of god
bē no thing els but warnynges or clepynges to co
me to hym To this maye be answered al though þ/
graciouse bñfaytes of god as yestis of prosperitee
riches beate & bouitee & inche other clepen þ to ha

ynge to suche pestis that he wythdraweth thyn her
te to haue mynde rather on the pestis than on the pe
uer wherfore he playeneth by the prophete Ieyenge
Expandi manus meas et non erat qui aspiceret I
haue spred out myn handes that is pryncing benefi
ces And there was noo man that wolde beholde
Omnes diligunt munera et secuntur retribuciō
nes. For all men louen pestis and they purloeny af
tir rewarde from the mooste to the leste But Ieue
there ben or els none that beholden mekely knowy
ge the peuer of hym Also perauenture thou woldyst
lepe all though it be according to god to clepe indu
rate and rebellynghertis to knowe hym bi tribula
cōn neuertheles it nedith uot to good and meke
hertys the whiche desire to knowe hym bi beuefay
tes and pestis To this maye be leyde all though
gode and meke hertys knowen the peuer of hem by
naturall deluyng in benefaytes yet neuertheles to
to the prouffite of persfghte knowing yf god maye
thei not come wythoute growyng of tribulation Ex
ample herof we redey that Salamon was clepid
bi benefaytes and pestis Job was clepid by drawy
ng or takyng awaye of his temporell goodes and se
dyng hym tribulacions and aduersitees But thye
tribulacyons brought Job to the persfght knowyn
ge of god Salamon bi propicite e felle in to folie le
sying the prouffite of persfghte knowing of god Wh
at so euer thou arte truste not that thou myghteste
not longe abide in this knowyng in suche prosperi
te and therfore suffre pacientli tribulacōns and ad

uersitytes. And yf thou be dyscomforted that they
be many and grete be thou comforted. for the moo
and the gretter that they ben to the the more prou
fyte of knowynge of god they bryngen to the. And
yf thou can not fele any comforte for howardnesse
or freelte of thy selfe praye to god that he comforte
the in trybulacyon and graunt the grace to come to
the proufyte of perfyght knowynge of hym and say.

¶ *Da nobis domine auxilium de tribulacione.*

¶ *Lord graunt vs helpe of trybulacyon.*

¶ *De quarta vtilitate tribulacionis. Ca. iiii.*

The. iiii. proufyte of trybulacyon is that it li
ghteneth the to haue the knowynge of god
In whyche is perfeccyon and the proufyte
of mannyys knowynge the whyche Saynt Austyn
desyred sepenge in the boke of answers to hym selfe

¶ *Libro soliloquiorum* **¶** Thus wolde god I hus
de knowe the. And also it is wretten in the boke of
wysdom. sapiencie quinto. **¶** *Nolce te iusticia est*

¶ *consummata* **¶** To knowe the lord god it is ryght

fulnesse ende of cunnyng / to this knowynge hel

pith trybulacyon / for as the rodde constreyneth a

chylde to bowe downe his hede and taketh hede vn

to his boke and recorde his lesson So trybulacyon

mekeith the hert and makyth hym to behold his ow

ne freelte and to know god. Wherof saynt Berner

de **¶** *Deus facit se cognosci berberando qui ob*

litus et incognitus erat percendo. God maketh hy

selfe to be knowen in besyng wth trybulacion why

che was forpetyy and vnknowen in his mercyfulle /
sparynge / Daniel iiii. Of this we haue ensample /
of the kyng Nabugodonosor whiche for pryde was
caste oute of his kyngdom and liued with wilde bes-
tis and ete haye as an oxe But whan he lyfte vp his
eye to his maker of holy herte his wytte was resto-
rid to hym ayein and he knewe god that casted
him in tribulacyon ¶ As the maner of chyldren whan
they felen strokes sharpe of the rodde They lesten
bpye her eyen to hym that smyten hym for thei wol-
den that he shulde turne his face to hem by pitee
and by compassion. ¶ Now thenne thou lowely sou-
le that arte vnder the rodde of tribulacyon conside-
re and knowe well that the maner of louers is for-
to sende yestis tokens and preui lettres eche of
hem to other for to kepe loue and mynde and kno-
wpyng eche to other On the same maner oure lorde
Jhu crist as a trewe louer sedynth to his trewe lound
chyldren suche tokens as he toke here for hem ¶ For
here he toke mankynde in whiche he vsfild many
tribulacions detraccons blasphemyes scoynes repre-
ues sclaudres hunger thirste and colde and many
betyngis sharpe scourgyngys many thou andis of
grete woundes and was naled vpon the crosse be-
twene i theues and deped the shamefolliste deth
that the Jewes coude ordeyne for hym and affir-
that he was rylen from deth and stied bp in to heue
he kept his woundis as for tokes that thou shulde-
ste knowe that the wolde haue mynde of the and ne-
uerforgete the as he sayde

by the prophete *Isaie xlii.*

¶ Numquid obliuisci potest mulier infantem lusu /
ut non misereatur filio uteri sui et si illa oblita fuerit /
ego tamen non obliuiscar tui Ecce in manibus /
meis descripsi te

¶ Whether a womay maye foryete her childe that /
she haue noo mercy to the sonne of her owne body

¶ And though she foryete her childe I shall neuer /
forgete the Loo I haue wutyen the in myne hondis /
that is in all my woundes whiche I suffrid for loue /
of þy when it is soo that he kept the the wyng of wof /
dis as for a token of loue / And it hath grete drede /
there as is noo drede as the prophete sey the *Abi ce* /
siderat timore ubi nō erat timor They sellen down /

for drede there as noo deede was It maye be clep /
id a cursid comferte that is sette rather in ony cre /
ature than in god For the prophete *Jeremie* seyth /
icremie *bu* *Maledictus homo qui confidit in homie* /
a ponit carne brachi suum a a deo recedit cor eius

¶ Cursid be þy man þy trusty i mā a he þy settyth ony /
creature to be his strenghe a he that departyth his /
herte from god But it maye be clepid a blessid com /
ferte that is sette in god as the same prophete seide

¶ *Benedictus vir qui confidit in domino a erit dñs* /
fiducia eius **¶** Blessid be that man that trustith in /
oure lorde god and oure lorde shall be his truste /

¶ And whan that we hall fully truste oonly in god /
in al maner tribulacyon **¶** And drede falle com /
ferte and euyl counseille of oure enmyes **¶** We /
haue ensample.

of Ocholpas kynge that sente messengers to Belze-
bub the sende of Acharon to haue comforte and co-
unseyle wher he shulde escape the tribulacyon of
sykenes or none And god sent an angell to the pro-
phete and bad hym seye cholie iiii regum i c. *Q*uasi
si nuncios ad consulendum bellabub deum accha-
ron quasi non esset deus in israel a quo posses interro-
gare sermonem Ideo non descendes de lecto super
quem ascendisti sed morte morieris For thou hast
sente messengers to aske counseyle of belzabub the
sende of accharon as though there were noo god
in Israel of whom thou myghteste aske comforte
therefore thou shalt not goo oute of the bedde that
thou yediste vpon but thou shalt depe Also that we
shulde not loue the worlde ne truste in worldly thyng
gis synthe Thon biddith i Jobis ii ¶ Nolite dilegere
mundi nequias ea que in mundo sunt We'll not ye-
loue the worlde ne worldly thyngs &c. ¶ The v.
maner of materi all purgacion is of grap is and he
is by a pressour ¶ For as a pressour pressith the
grapes to parte the pretiose lycour of wyne from
drasse and the draggys So god pourgith the sou-
le that he loueth in the pressour of tribulacyon from
corrupcyon and wickidnes of synne Some tyme
by bodely sykenesse or preuy goostly heynesse and
some tyme losse of temporell goodes: or persecucion
or sleaunder of euill men and enemyes: Some tyme
by lackynge of noble kynrede: or by dethe of fayth-
full frendys. And therfore suffre pacyently the:

prouffite of this pressour yf thou wylte be broughte
 in to cristes blessyd celar of whiche it is seyd e Cant
 u. ¶ Introduxit me dommus rex in cellam suam/
 binariam ¶ The lorde the kynge ha' h broughte
 me in to his wyne seler Herto accordeth seinte
 Austyn and seithe That holy martirs weren so pres
 syd by tribulacyon in thys presente lyfe that the bo
 dely mater was lefte in the pressour of thys erthe/
 But the preciouſe soules weren rescetued in to the/
 seler of euerlastynge blisse ¶ Grutche not ayens/
 god yf he hathe putte the in his prison of tribulacy
 on for he hathe assayed it afore the ¶ As I saye the
 prophete seithe in the personne of criste Iſa. lxxi/
 ¶ Corcular calcaui solus & degentibus non est ibi/
 mecum I alone haue troden the pressour of tribu
 lacyon and noo man was there with me And note
 it that he seide no man but he sayde not noo woman/
 for that bleſsid woman moder and mayde oure lady
 saynte Marie abode wyth hym in feith full whay/
 all the apostles fledde from hym And was redy to
 suffre dethe for the compassyon of her sone as the
 prophete Simeon seith luc ii ¶ Et tuam ipsius ani
 mam pertransibit gladius ¶ The swerde of dethe
 shall passe tho rough thyne owne soule ¶ Now the
 freſtythen this is sothe that oure lorde Jhu criste ha
 the assayed thys pressour of tribulacyon and that
 bleſsid lady his moder mayde marie What so euer
 thou be that feiste the in thys pressour take it meke
 ly and gladly prayen wyth the prophete ¶ Da no
 bis domine auxilium de tribula cōne

Lorde god graunte vs helpe of tribulacion ¶ De
quinta brilitate tribulacionis

Capitulum

b.

The v. prouffite of tribulacion is that it reuo
keth or bryngeth the to knowynge of thyself
fi. for that herte that hath not putte awaye
ferre from hymselfe worldly and beyne glorie maye
not truly sele ne knowe hymselfe for that herte ha
the moze very knowynge of lighte wherof the prophe
te Dauid seyde ¶ *Lumen oculorū meorum & ip̄i
non est mecum* ¶ Lighte of knowynge there is of
wynn eyen but the lighte is not wyth me Woe to h̄
that dyspende the lighte of her knowynge in vayne
Ioye and boz'dly thynges and no thyng to desyre
the knowynge of hymselfe But howe shulde the know
we hymselfe that bey not wyth hymselfe for s̄ mo
re that the soule loupeth and desirerh vayne Ioye
and worldly prosperitees the more ferther he dra
wyth from the knowynge of hymselfe ¶ And ther
fore seythe seinte Gregory As he that is belegid
wyth cunnynges dare not goo ferre out but he is con
streyned to goo aye for drede. Soo tribulacion con
streyneth s̄ herte to toyne in to hymselfe. And the
more aduersytees s̄ bey about hym the fewer he ha
the of rennynges oute from hymselfe. Thene it is.
a blessed aduersitee that bringeth the in to thyselfe
and maketh the that thou hast misgoon to touene a
ye. Wherof i. is seyd. *Exod. xii. ¶ Maneat vniq̄
sque apud semetipsum.* ¶ Dwelle eche man wyth
hymself that is knowe he himselfe ¶ Abide he wyth

hymselfe for as an howle whiche noo man dwellith
is wasid and fallyth to noughte ¶ Byghte soo the
herte that dwelly. h or abyduh not wyth hymselfe/
Woo to that herte that cenneth from hymselfe all/
aboute lyke as dooth a Japer or a Jogelar in to o/
ther mennes houles more he singith Japeth and/
Jopeth in other mennes places The more cause/
he findeth in his owne place of sorowe and of wep/
ring So the more that the herte deliteth him oute/
ward in bayne thynges and worldly Joyes the les/
le he fyndith in hymselfe wherof he shuld be comfor/
tid Therefore tribulacyon is full necessary to the/
herte to make hym turne into hymselfe And it cō/
treyneth hym to save with the prophete.

¶ *Conuertere anima mea in requiem tuam.*

¶ Turne ayeu ihou my soule in to thy reste And al/
so our lord god haupnge pyte of the soules that ha/
th for wrapped hymselfe wyth worldly thynges se/
yth thus. ¶ *Reuertere reuertere conuamitis. reuer*
tere vt intueamur te. ¶ Turn ayeu turn ayeu ihou
wretch captyf soull turn ayeu turn ayeu that we/
mowe beholde the that thou beholde thyselfe wyth
the eye of conspence and that I maye beholde the
with the eye of mercy. ¶ O thou soule that distrou/
bled in aduersytees lustre the to be reuoked to kno/
winge of ihylselfe by trybulacyon And nymely for/
that trybulacyon byndeth or knyttyth the to thy ma/
ker Whome wycked and large freedom of the worl/
de ha. h lete runne longe loose from thyselfe Wher/
of spekerh the prophete thus.

In funiculis adam traham eos et in vinculis caritatis. **I** shall drawe theym in the small cordys of Adam & in the bondis of charytee. Thyle smalle cordys of adam oure fyrste fader whyche longen to vs by the waye of herytage are cleppd al maner pouertes sente fro god to reserue the herte from vayne and worldly comfortes. by the whyche god drawyth many one / as it semyth by vyolence. Wherof sayth saynt Bernarde / **T**rahimur cum tribulationibus exercemur. **W**e ben drawen whan we hauntyd wpyth trybulacyon / therfore thou that arte streyned wpyth thyle cordys and bondys of charytee suppose not that that thou arte defouled or forsaken but the rather made sayre and chosyn of god al though thou haste not that thou askest / **N**e trowe not theym they ben nor streyned wpyth thyle bondys to be in lery lybertee / though they haue that they asken / for lyke as the leche whan he grauntyth to the syke all that he desyryth it is a certeyne sygne of de the / Byght soo the false fredom of the worlde is certeyne sygne of peryllhyng / for the more frely they desyren and fulfyllen theyr owne desyre wpythoute trybulacyon / the rather they fallen downe in to theyr dampnacyon. Therfore thou sely soule that arte troubled **I**f thou wylte haue god to the merciable / suffre the to be restreyned wpyth thyle bondis of trybulacyon / Whyche comen fro god and drawen us towarde god / Wherfore oure lord sayde to the profete Ezechiel **E**cce dedi vinctum meum **E**t te **L**o **I** haue peuen my bodis vpon us / by this is vnderstode us bodis

þpon the By thys is vnderstonde that bondys of
tribulacion ben the pestys of god and the more tri-
bulacyon the strengier byndeth the soule to god Al-
so the prouffite of tribulacyon is that it spedith the
waye to god for as many tribulacions as thou ha-
ste soo many messengers god hathe sente to the th-
at thou haste to hym and not let by the waye Whe-
rof sey the the prophete Multiplicate sunt infirmi-
tes eorum postea accelevauerunt Her sykenes we-
re multiplied and afterwarde they hastid hem to
god Herof seynte Gregory layde Dissessis that opp-
resson ys to haste to god compelle ys Supposse th-
ou not the benefytes of tribulacyon to be dilese for-
to deliuer the from a greuous prysen and to haste
thy waye to the kyndom of heuen As it is layde/
Ecclesiastici vii De carcere cathenis qz interdum/
quis introducitur ad regum from prysen and fr-
om Iron bondis ocher while a man is brought in-
to a kyngdom Thys prysen is callid all that the he-
rte loued inordinatly in thys worlde Thyle Iren/
bondys are luche thinges that wicked affections/
be bounden to. But of this prysen god deliuereth ma-
ny one by tribulacyon as whan he puttyth awaye/
from hem thyngys that they louen inordynatly ¶/
And that is fygured by seynte Peter that was kep-
te in herodis prysen whan oure lordis angell stode
belyde hym and peters layde Almyten He exated/
hym and layde arise vppe lyghtly And anone the/
Iren bondis felle from hys bondys By the syde of/
petir is vnderstonde thy

brother that camy oute of the same syde that thou
came of Or els all thoo generally that are ayded/
to the by kynrede or by affinitee for whan any of
thys or all whiche by lawe of nature ought to be/
thy frende is contrary^o to the or els by any other
maner Understonde thou arte smyten in the syde/
for that thou shuldyst goo oute of the prynces of in/
ordinate loue and set thyne herte only in god that
may not faile the But take good herde that as pe/
tir playned not on the smyting on his side Sooth/
ou owest not to playne ne to greue the of tribulacyon
whiche deliuereth the fro the false and disceivable
loue and fleshly and worldly frendis And yf the/
smytinge of tribulacyon in the side be sharpe and/
greuouse to suffre be holde criste thy maker and/
thy brother woundid in the side for thy loue and þ/
shalte suffre it the more casely as a trewe knyghte/
whan he seeth his lordis woundis therfore refuse/
not the messengers of thy lorde god the comen to/
clepe the wth hym and constreyn the to haste to/
warde hym for he that refusyth the messenger re/
fusyth his lorde Whan is the messenger refusyd/
whan the herte wth a byement contraryeth and ge/
ueth ayens tribulacyon ¶ Note well that tribu/
lacyon turmentyth in pouerpyng and pouerpyth in/
turmentyngh But whan the herte graunchyth ayen/
ste tribulacyon Thence he parteth pouerpyng from
turmentynge for he keepth the better turmente/
of tribulacyon And he leueth the swete profitable/
pouerpyng

gyngge thorough his folye and contrarious grutchy
nge.

De sexta vtilitate tribulacionis.

Capitulum.

vi.

The sixt prouffite of tribulacyon is that it is
payent in payeng of thy dettis in whiche th
ou arte bounde to god whom thou maye/
not flee ne discepe ne hide noo thyng from hym/
of thy dettis Thyle dettis are penaunce whiche/
thou owest for thy synnes ¶ And though euerlast/
yng penaunce be dette for one dedely synne by the/
right wysnes of god is to temporel penaunce by con/
trycyon and confellyon And forthermore it is forye/
uen by satisfacyon and somtyme it is all relefid and
namely by tribulacyon Herof vnderstonde welle/
for what soo euer thou sufferiste payently in tribu/
lacyon afore god it is accounted to hym as for pay/
mente of thy dette ¶ For as a lordis aduoutoure/
somtyme in the ende of acountys layeth a counter/
of bras or coper or a nother thyng of lypyll valewe
to be worthe or signifie an hundred i ponde of gol/
de or siluer Soo tribulacyon of lypyll tyme wyth/
pacyence recepued in thys presente lyfe deliuerith
the from euerlastyng tribulacyon of the payen of/
helle ¶ And bryngith the to the euerlastyng blysse
of the ryche kyng of heuen Wherof we haue exam/
ple of the thef that hunge on cristenpyghte syde that
whan he suffryd the tourmente of the crosse And/
was bounde by de we dette of synne to the payne of
helle ¶ He haupng contricyon of hys wickid.

nes in that same houte turned hym to god and sayd
¶ **L**orde whay thou comest in to thy kyngdom thys
ke on me / and anone he was vnbounden and deli-
uered of all det of payne. And herde the swete voy-
ce of cryste sayenge to hym. ¶ **A**men dico tibi ho-
die mecum eris in paradiso. ¶ **S**othely I saye to
the thou shalt be wyth me to day in paradysle / Woo
to hym that nothyng payeth of his dette in this ly-
fe / but addyth synne / vpon synne. Woo to hy that
of large expencys that he makyth shall be constrey-
ned to come to a streyght countes. Sothely suche y
haue lyued euer wythoute a counte / muste paye for
theyr dette everlastyng payne in helle wythouten
ony relees

¶ **T**here shall bepe
many marchauntes that in this lyfe laughen and
Joyen / wherof it is sayde in the boke of the apocali-
ps *Mercatores terre flebunt* Marchauntis of the
erhte shall bepe Marchauntis of the erhte are thoo
that set all her thoughte and her loue in erhtely th-
yngys the whiche shall wepe full bitterly for god /
shall shewe her Marchaundysle to all that worlde /
But marchauntys of heuery thenne shall laugh and
Joye for they shall see that for litill shorte tribula-
con they haue gete the blysse of paradise / wherof it
is sayde in *Eclesiastici* *Est qui multum redemit de-*
modico precio ¶ **S**ome other ben that byen moche
thinge wyth litill puce that is to be paciente in tribu-
lacion of this presente lyfe that god resceyueth for
thi grete for it is comenly sayde of an euyl payer /

men receyuen ootys for whete And though it so be
that thou arte not bounde in ony dette of dedely syn
be or veniall for whiche tribulacyon shulde deli-
uer the Nevertheless tribulacyon reserueth the frō/
fallyng in to dette as sainte Gregorpe seide Multa
sunt innocencia que cito innocentiam perderent ni
si ea tribulationes preseruarent ¶ Many ben inno-
cente the whiche sholde soone lese Innocencie but/
yf tribulacōns preseruey hem ¶ Therefore thou sou-
le that feliste bounden in dettys or thou that dre-
diste the paymente suffre pacyently tribulacōns As
longe as tyme endureth It payeth tofore thy det-
tis in the whiche thou arte bounden as by an obliga-
cyon For though all the tribulacōns of thys worlde
were togider they myghte not be lykened to the leste
poynte of tribulacyon of helle

¶ All the trybulacyons of the erthe ben not in cō-
payson to the leste Joye of paradise As saynt pou-
le sayth. ¶ Non sunt condigne passionis huius tē-
poris ad futuram gloriam que reuelabitur in vobis
Ad romanos. viii. ¶ There ben none worthy passy-
ons of this tyme to the blyss that is to come. that/
shall be shewed in vs vpon this sayth saynt bernar-
de. ¶ Non sunt condigne passionibus ad preteritum
peccatum quod nobis dimittitur ad presentem gra-
ciam. que nobis immittitur et ad futuram gloriam
que nobis promittitur ¶ There ben noo worthy pas-
syons to the synne that is forgyuen vs to the presen-
te grace that is geuen vs and to the blyss that is be-
hyghte vs.

The. vii. prouffyte of trybulacyon is that it /
spredyth abroad / or openeth thy herte to re-
ceyue the grace of god / for as a goldsmith
wryth many strokes of the hamer spredyth a pyere a
brode of golde or of syluer to make a vessel for to
putte in wyne or precyouse lycoure / Soo almyghty
god maker of euery creature ordeyneth trybulacio
to sprede or to open the soule to put therin yestes of
his grace. Wherfore seyth the prophete in p psalme.

In tribulacione delatasti michi.

In tribulacion thou haste spredde a brode or ope-
ned to me / Therfore suffre gladly the strokes of tri-
bulacion. **F**or the more they spredde abroad the
herte in suffrynge pacyently / the more goostly yef-
tyng our lord god puttyth therin graciously / And
considre that as the more precyouse metalle is mo-
re ductill and obeyeng to the strokys of the goldsmi-
th Soo the more precyouse a meke herte is more
pacyent in tribulacyon And all though the sharpe
strokys of tribulacyon greuouly turmente the yet
comforte the that the goldsmith almyghty god hol-
deth the hamer of tribulacion in his honde and kno-
weth full well what thou mayste suffer and melurp
ht his smyryng after thy freel nature **H**e will
thou not be thenne as metall in a boyshoule gobet
wryth spredyng of sharpe as herde hertys bey wy-
thoute techyng In whiche god fyndeth noo place

of worthynge. He wille thou not be as an olde fry
 enge panne that for hete by a lytyll stroke all to bry
 styth in many brekynge. Ryghte soo faren felle &
 Impacient hertys in tribulacyon by a lytyll stro
 ke in temptacyon of assaenge they fallen in in to
 many grete harmes of peyrung therefore suffre w
 goode wyll tribulacyon to worche his crafte in þ
 For so biddith Salamon Ecclesiasticus: ¶ Sustine
 sustentaciones dei coniungere deo et sustine ut cres
 cat in nouissimo vita tua. Suffre the beynge bype
 or the helpers of god to Joyne the to god and suf
 fre that thy lyfe encrese in the laste ende. ¶ As who
 sayth suffre trybulacyon in this worlde for god and
 yelde hym some what the tyme of his seruyse. And
 what trybulacyon he puttyth to the take it mekely
 and knowe wel that he wyll not charge the ouer thy
 myghte. As saynt Poule wytnessyth Corynth 1.
 ¶ Fidelis enim est deus qui non pacietur vos tēp
 tari super id quod potestis. ¶ Sothely god is fulle
 trewe that I hall not suffre you to be tempted ouer þ
 that ye may not suffre therfore suffre trybulacyon
 on suche manere that thy lyfe encrese in the laste en
 de. For therby thou shalte lyue in þ laste ende amen

¶ De octaua utilitate tribulacionis.

¶ Capitulum.

biii

The. viii. prouysyte of trybulacion is wherby
 god shytttyth oute of the soule all worldly co
 fortes that bey here byneth and con strey
 ueth the to seke heuenly com

fortys that ben aboue. As an erthely lord whan he
wyl sell his wyne forbedyth all other to open her ta
uernes tyll that he hath solde his. Sod oure lord
god somtyme forbedyth erthely confortes that he
may bryng forthe his confortis and that is that be
tokeneth by the prophete Joel where it is sayd.

Beshe agu quali area faciens ymbrem susper
erunt ad te quoniam exsiccati sunt fontes aquarum
The bestys of the felde ben as drye erthe desyr
ge rayne they loken vp to the see. for the well of wa
ters ben drye. The bestys of the felde he clepyth as
feccyons and fleshely desyres. The welles of swa
ter he clepyth worldly confortes therfore whan that
erthely confortes faylen in aduersytee thenne is sw
herte constreyned to loken vppon. and to seke helpe of
heuenly confortes. And so moche the more benyng
is oure lord god to the soule. In al moche as the her
te fyndyth gretter bytternes in outwarde thynges
But now by thyle thynges thou mayst say I am so
sory that the tauern of erthely confortes is not o
pen to me But for the tauern of heuenly confortes
is so longe shute fro me for nother hier ne louer I
fynde no comiforte To thys maye be answered th
thou oweste not to haue goostly confortys but If
thou belye the de syrynge and sykyngge for there
is more myrthe in desyrynge and sekyngge god than
in the desyrynge of hym for why the more thou de
sireste and sekeste god the more comiforte he shall
brynge that And that more swetnesse fynde in hym
As the mete sauoureth more to an hungry man in

than to an vnhungry man. ¶ And wytte thou wel
that heuently comfortes shall not longe be dyfferyd
yf worldly comfortes be shytted oute by trybulacōs
yf thou aske desyringely and seke besely as Sala-
mon sayde. ¶ *Desiderium suum iustis dabitur*
¶ To ryght wysemen shall be geuen here their desyre

¶ *De nona utilitate tribulacionis.*

¶ *Capitulum.*

ix.

The ix. prouffyte of trybulacō is that it put-
tyth the in to the mynde of god / and the mo-
re tribulacion be / the more he impressith [the
in his mynde / ¶ Not for that god forgettyth the / or
ony creature the whiche seeth and knowyth all the
proufftees of thy herte But for scrypture sayth god
forgettyth a man that trybulacō is geuen to. for to
hym that he sendyth trybulacion he hath in mynde
geuynge goostly comforte / and encreasyng of gra-
ce / ¶ Therfore thou good soule / yf thou wylte be /
put in mynde. In whose mynde is thyne helpe and
thy saluacyon / In whoos forgetynge is thyne har-
me and thy dampnacyon / lerne for to suffre pacien-
tly aduersytees and trybulacyons / and in suffryng
thynke mekely in god / and he estones shall thynke
mekely and mercyably. ¶ For a trewe frende thyn-
keth feruently on his frende that is dessele / In figu-
re herof oure lord sayde. *Exodie. iiii.* ¶ *Vidi afflic-
cionem populi mei: in egipto et clamorem eius audi-
ui etc.* ¶ I haue seene the disselis of my peple that
is in Egipte / and I haue herde the cryenge for the

durelle of hem that ben the ouerleers of the werkes
And I knowyng her lozowe haue goon down to de
lyuer hem from the hondis of the Egipcians Ther
fore all though the egipcians that is to say euil men
or enemyes tourmenten and diselen the be thou com
fortid for the merciabie behouldyng of god in thy
dilese moche more auaylyth the as we rede of Da
uid ii regum xvi. ¶ Fleyng from absolom his sone
that semeth the whiche was Dauid enemye cour
sid hym and spake euill to hym and sayd. ¶ Agre
dere egredere vir sanguinum et vir belial. ¶ As
whoo leyth goo thy wepe thou man of synnes and
thou man of vchall And ablay that was dauid fren
de seenge this saide to kyng dauid This dede houn
de hathe myslayede or curid my lord the kyng I
shall goo and synpte of his hcede And dauid am we
rid suffre hym to myslaye or curse dauid vpon the
comaundmente of god ¶ Paraueture god wyll behol
de my delese and yeide me goode for thys myslayen
ge or the cursinge this same daye ¶ Considre in thys
that dauid wolde suffre the myslayng or the curyn
ge of thys aduersarie that he myght goote the bles
slyng of god thenne loke how mochethou despyeste
the blyssyng of god and suffre somoche the more pa
cyently the myslayeng or cursyng of tyme adnet
te.

for pacyence of euill mennys cursyng deserueth
to haue goddis blesyng and that is tokened where
it is leyde danielus iii. ¶ That the angell yeede down
ue wyth Azarie and his felowes in to the fur

neys ¶ And he made the myddes of the furneyes/
as a blowyng wynde of a dewe but the flamme brent
te the kyngis ministres that hette the furneyes But
sothely the fyre touchid ne greu'd hem in ony ma/
ner Loo here thou mayste see that the fyre not oon/
ly brente theyr fowney but also it refresshyd hem the
whiche is vnderstonde that criste is presente wpyth/
hem the bey in tribulacyon and p'ueith hem fresshyng
in dyssele and blessid hym that bey myslayde or/
curlyd for his name ¶ Therfore yf thou desire refres/
shinge tribulacyons and thynne ennyes to be brente
suffre pacyently tribulacyons for in tribulacyon/
god is with the & fro trybulacyon he shall delyuer þ
and for trybulacyon grete mede he he shall yelde þ.
¶ **Q**u ipo sū in tribulaciōe eripiā eū & Glorificabo
eū ¶ I am wpyth hym in trybulacyon. lo here a gra/
cyouse felyshyppe comforynge I shal delyuer hym
Loo here a fulfeyth of delyuerynge and I shal glo/
ryfyre hym Loo here a certeyne hope of rewardyng
De decia vtilitate tribulacionis Capitulū 8

The x. prouffite of tribulacyon is that it ma/
kyth thy prayer to be harde of god. for it is
not þ maner of god to put away the prayer
of hym þ is in trybulacyon but þ rather mekely to
here his preyer prayers. Wherof Salamon sayde.
¶ Ecce deprecationē lesi exau diet dñs. ¶ Loo our
lorde shall here the prayer of hym that is hurte/
Sothely god smyteth and chastysyth many men &
sendeth theym trybulacyon for to compell theym/

to aske or to crye mercy and that they shuld open
her mowthes to god in tribulacyon for to aske hel
pe whiche had shure her mowthes from him in pro
peritee wherof sayth seynthe Austyn that god sendy
th tribulacyon to some men to shure hem to aske that
he wolde graunte In the persone of such seyth þ
prophete ¶ *Ad dominum cum tribulaber clama
ui & exaudiuit me* Whan I was in tribulacyon I
cryed to oure lorde and he harde me And though
all it happe that in prosperitee thou prayeste god
that prosperitee shulde not make the to slowe ¶ Yet
neuertheles it maketh the some tyme bothe insole
nt and slowe so that thi prayer in prosperitee is not
spedeful as it is in aduercitee occupie soo moche thy
herte that thou thynkest that it hath none enten
te ne deuocyon lyke as it had in prosperitee yet that
same aduercitee makith thi prayer more precyouse
And sothely all though tribulacyon oppresset the so
moche that thou mayest not open thi mowthe to cr
ye to god certynly this tribulacyon cryeth and pra
yeth to god for the so that thou haue pacyence for as
seith a grete clerke. Petir of lazer that as many wo
undis as he had so many prayers or cryers he had
to god for whan lazer shuld wyth hys mouth his
woundys cryed to god for hym wherof oure lorde
seide to cayn that had kyllid his brother abelle Ge
nesis ¶ *Uox sanguinis fratris tui abel clamat ad
me de terra* The bloode of thy brother abel cryeth
to me fro the erthe Thus thenne it shewyth that
tribulacyon maketh thy prayer more precyouse & þ

more acceptable to god Tribulacyons ben as it we
re a paymente for alettir selyd of delyueryng Whe
rof leyth Job. ¶ Quis michi det vt ueniat peticio
mea ⁊ quod expecto tribuat michi deus qui cepit/
me ipse me conuertat soluat manum suam et luc/
cidit me et michi sit consolacio vt affligens me dolo
rem meum non percat ¶ Who shall geue me myn/
askynge and whol halt graunte me that I abyde/
god that began he conuerte me lose he his honde and
kute me vp and that it be to my comfote that he/
tormen yuge me spare not my sorowe Not well þ
that Job that had losse his possessions his sonnes/
and his doughters and all his body was smy. en w
woundes or lepre from the soole of the soote vnto þ
ouerest parte of the hede And was reprevied of his
frendis and scorned of his wyfe and of his false frē
des he desired in no other thyng comfote but that
god shulde not spare hym It thou askest what per/
teyneth to his delyuerynge it maye be aunswerid
thus the askynge of his affeccyons or tourmentes/
¶ For his tourmentys were paymentys of his lete
rs as it is vld in some place that whan a poure man
drinketh in a tauerne and hath not wherof to paye
hys scote he asketh to be betyn and soo to be deliue
If þ askest wherem was his comfote of thys Job.
¶ Whan he asked to be turmentyd. Saynt Grego
ry answeryth and sayeth / ¶ That god sparyth so/
me here in this worlde to tourmente theym afterwa
rde and some he tourmentyth here the whyche he /
wyl afterwarde spare. ¶ The comfote of

Job was that he wylste well by presente trybulacy:
he shulde escape euerlastyng dampnacyn for as
it is sayde ¶ Non iudicabit bis deus in idipsum God
shall neuer punysshē or deme twyse for one thyng.
And therfore this same Job that asked ⁊ god shul-
de not spare hym here in this worlde/asked in a no-
ther place and sayde. ¶ Parce michi domine. Loe
de spare me in tyme comyng suffre pacyently here
in this worlde trybulacyon for tribulacyon saueth
the soule/as Job sayde. ¶ Ipse vulnerat et medi-
cinal ¶ He woundeth ⁊ he heleth for he woundeth
the body and helyth the soule.

De vndecima btilitate tribulacionis. Capl^r. xi.

The xi prouffte of trybulacyon is that it ke-
pyth and nouerlyth the herte/ Sothely/
ryght as fyre is kepte in all hes ryght so the
hertes of the frendes of god arē kepte in trybulaci-
on. Therfore oure lorde god commaunded Exodi
¶ Quod tabernaculum faccis cilicinis cooperietur
That the tabernacle of god shuld be hyled wth hei-
ren sackes the whiche shulde the fende the pressioⁿ
curteynes of softe sylke/and goddes ryche vesselles
of golde or syluer ayenste wyndes and reynes In to-
ken that vertues of goddis seruauntes named me-
nes be kepte in aduersyte of trybulacyon. for try-
bulacyon constreyneth the herte to thynke on the
wretchydnesse of his owne Infymyte. And so it
constreyneth a man to be meke. ¶ Whome worldly
psepytee had hauntyd by basglozpe aboue hys self

Also trybulacyon nouryssheth the herte as a noyrse
 che her chyld. For as the moder wyth the chyld che
 weth harde mete / the whiche the childe may not che
 we / and draweth it in to her body where that mete /
 is turned into mylke to nouryssh hyng of the childe
 Soe cryste that in holy wyte is cleped oure moder
 for the gretnesse of his tender loue that he hath to vs
 he chewed for vs bytter paynes / harde wordes re-
 pures / and sleaundes wyth bytternesse of his pas-
 syon that suffred for vs to nouryssh vs / and strey-
 neth vs goodly by ensample of hym to suffre trybu-
 lacyons and aduersytees of this worlde. As wyne
 that is clenched thouroughe a bagge fulle of spyes /
 chaungeth his owne lauoure drawyng to hym the
 lauoure of the spyce / Soe a man suffryng trybula-
 cyons and aduersytees of thys worlde oweth to cle-
 synge by the blessed body of oure lord Ihesu con-
 deyrng the passyon that he suffred for hym / And so
 it shall we be liue and tollerable that to fore seemyd
 full bytter and intollerable.

De duodecima utilitate tribulationis.

Capitulum

xii

The. xii. prouffyte of trybulacyon is that try-
 bulacyon is a certeyn token of loue that god
 hath towarde hym that it is sente to. Wher
 of he sayde. Quos amo arguo et castigo. I hym
 that I loue I vndernymme and chastise / And al-
 so Salamon sayde Ecclesiastici. Qui diligit fili-
 um assidua ei flagella. He that loueth his son he scour-
 gyth hym ofte tyme. Wherof sayde saynte Jero-

me. ¶ Summus pater Ihesus Christus filios suos semper sub aliquo flagello vel virga retinet ut quando eripiuntur ab uno sub alio capiuntur.

¶ Oure souereyne lord Ihesu cryste keppe euer his chyldren vnder a scourge or a rodde And whan they ben deliuered of one they ben caughte vnder a nother But oure gode meke fader and lord sente not alle his scourgis at ones to geder but one after a nother knowynge oure freelte for he wyl that noo man peryshe but he wyl all men be safe But euill men and vnkynde that hyleue hym not ne louen hym the whiche lyuen here wythoute scourge of or tribulacion. Whome noo correccion of chastysynge maye wythdrawe from theyr errours god shalle punyshe wyth all his arrowes of vengauce for so thely all tourmentys that now ben departed aboute in all the worlde thenne shall be gadered togyder and abyde as in her owne place As oure lord sayde Deutrononui xxii ¶ Congregabo sup eos mala. et sagittas meas complebo in eis. ¶ I shal gader togyder euill thynges vppon euill men. ¶ And I shall spende all myne arrowes of vengauce amonge hem. ¶ Therfore thou good soule yf thou wylte be beloned of god wyl thou not putte awaye tribulacions. for they shewen to the tokens and wytnes of the loue of god. But perauenture yf thou sayste þ goddys chyldren taken of hym bothe good thynges & euill thynges. Why is the takynge of euille thynges the wyse or token of þ loue of god more than takynge of gode thynges. To this maye be answer

tyd that god yeuith many gode thynges and gete
to his spyrytuell frendis and bytter and gretter to/
theym that he loupth more / But the bleſſyd fader
of heuen loued wythoute comparyſon more his bl/
eſſid ſone oure lorde Iheſu criſte than all the worl
de and yet he ſente hym here many angueſſhes po/
uerte es tribulacyons aduerſytees repreues and/
ſcornynges betynges bydynges ſcorgynges many
woundes and cruelle dethe but fewe temporell goo
dis Thenne is the yefte of aduerſitee more ſherwin/
ge token of loue of god than the yefte of tempozelle
proſperitee / Alſo ferthermore oure lorde Iheſu cri
ſte goddis ſone that leued here in this worlde as a
wyle marchaūte choſe good marchaundyle and re
fuſed the badde / For whan they wolde haue made
hym kynge of Jude he refuſid it and chaſe rather/
to flee in to deſerte And whan they ſoughte hym to
tourmente hym and to flee hym he fledde not but/
he chaſe rather for to deye and ſayde. ¶ Ego ſum
I am he whom ye ſeke Thenne yf criſte was wyleſ
te i cheſynge ſ whyche chaſe aduerſitees they ben:
moche ſoles that diſpiſen tribulacyon and aduerſy/
tees and cheſen worldly proſperites that may not
delyuer hem in tyme comynge from the hondes of
her ennys the cruell fendis Suffre thenne pacy/
ently wyth criſte here tribulacyons that thou maye
take afterwarde the crowne of lyfe in the blyſſe of/
heuen for ſothely otherwyle thou mayſte not come
to the blyſſe for the apoſtle ſayth ¶ Per mulcas
tribulaciones oportet nos intrare in regum celoru

It behoupyth vs by many trybulacyons to entre
in to the kyngdome of heuen. He brynge all vs that
suffred dethe oure lord Ihesus. **A M E N.**

Thus endeth this treatyse shewynge the. xii. p
tyes of trybulacyon. Enprynted at Westmyster
by Cartons hous. By me Wynkyn the worde.



